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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XLVIII—No. 2 **December, 1959**

COMPARE blind faith with the philosophical belief, based on every reasonable evidence and life-experience, in Karma-Nemesis, or the Law of Retribution. This Law—whether Conscious or Unconscious—predestines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself. It is not the Wave which drowns a man, but the personal action of the wretch, who goes deliberately and places himself under the impersonal action of the laws that govern the Ocean's motion.

—H. P. BLAVATSKY

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Vague and nebulous is the beginning of all things, but not their end.
—KAHLIL GIBRAN

THEOSOPHY

Vol. XLVIII December, 1959 No. 2

ROOT OF THEOSOPHIC ENDEAVOR

THE day-to-day life of mankind in *Kali Yuga* is for most people a shadowed existence, filled with uncertainties, both hidden and obvious oppressions, and with little encouragement from the external environment for rational hopes. There are of course interludes of promise in every man's life, and in the lives of whole peoples as well, but the dominant tone is dark, requiring, one might say, a greater energy of the spirit than in other great cycles of history.

Perception of this aspect of the human situation in *Kali Yuga* is often gained by intuitive individuals, who thus become spokesmen for the higher nature of man. Emerson, for example, wrote:

> We grant that human life is mean, but how did we find out that it was mean? What is the ground of this uneasiness of ours, of this old discontent? What is the universal sense of want and ignorance but the *fine innuendo by which the soul makes its enormous claim?*

This inner demand for a higher life, the manifest of powers and possibilities all but hidden from the great majority, when it comes, must seek outlet against the grain of the age. It is, so to say a *heroic* expression, and therefore rare. One of the purposes, surely, of the Theosophical Movement is to increase the hospitality of modern thought to the voice of the soul, and to provide practical mechanisms for integrating its vision with the vocabulary of ordinary human understanding. The expression of the soul ought to be more than a voice "crying in the wilderness," and as the Theosophical Movement begins to accomplish its objectives, the awareness and attitudes once restricted to the very few may grow to become a great and influential power in human affairs.

It goes without saying that there must have been compelling symptoms of the soul's awakening in Europe and America, for the great humanizing effort called the Theosophical Movement to have been begun at all in the West. We have no way of knowing what that effort cost to its protagonists, save for some hints left in writing by H. P. Blavatsky (here and there in *The Secret Doctrine,* in the *Key to Theosophy,* and in the article, "She Being Dead, Yet Speaketh"), but simply from the ordeal suffered by the original founders of the Theosophical Society, it must be concluded that almost immeasurable sacrifice was involved.

Certain it is that the vicissitudes of the Theosophical Society cannot be taken as a measure of the hungers which attracted the attention of the Theosophical Adepts in the Western world. There must have been, rather, evidence of an altruistic surge in the hearts of men, a profound regard, however hidden from view, for the welfare of mankind. Masked, and indeed misled, by the materialism of the times, this impulse must have been sufficiently strong to open paths of action to primary protagonists of the Movement. Already, in the passage of a scant eighty-five years since 1875, we see the agony into which the entire world has been thrust by humanitarianism working under the assumptions of a dark materialism. H.P.B.'s article, "The Fall of Ideals," makes clear the demonic energy of this combination of motives, helping to illuminate some of the historical mysteries of the past twenty years. If, by its subtle leavening of the typical assumptions of the age, the Theosophical Movement is able to liberate only a little of human aspiration from the weight of ignorance, there may be a beginning of a new current of history for all the world.

Turbulence is clearly the attribute of the present—intellectual, moral, and emotional turbulence. No one can separate out the strands of causation which have woven the present scene—how much is the exhaustion of Karma, good and bad, out of the distant past, how much flows from acts of the will in our own day, how much of what we see is due to the shake-up produced by historical forces, no one can say. But of one thing we can be sure: the deep-lying flow of altruism in the human heart is the key to the epoch. For this, as never before, is the epoch of dawning self-consciousness. It is the characteristic of self-consciousness that it brings freedom from the grip of the past. It lifts human beings out of the deep grooves of habitual action and well-established opinion. Self-consciousness is essentially manasic perception. In its pure form, it is aware only

of principles. The more emancipated the thinking principle, the less the hold of material and psychic confinements, of any "local" limitation. It is on this ground that the student of Theosophy may justify his strong hopes for the future—not upon any immediate historical evidence, but from a more inward view of what is taking place in the development of human beings as a whole in this cycle.

The demands of the mind or manasic principle focus in the act of *knowing,* so that the self-consciousness cannot find the freedom it seeks without the aid of general principles. Hence the importance of *philosophy,* which is the means by which men give impersonal order to the particulars of experience. The great ideas of universal ethics cannot be comprehended without philosophy. *The Voice of the Silence* says:

> Thou shalt not separate thy being from BEING, and the rest, but merge the Ocean in the drop, the drop within the Ocean.
>
> So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.

There is much that is alien in the modern spirit to the tenderness in these injunctions. The strength of the precepts of the *Voice* is inseparable from a fineness and gentleness for which the mind of the West has had little preparation. But upon these qualities an understanding of the meaning of altruism, of the impulse of compassion, depends. In the *Voice,* ethics, metaphysics, and a profound æsthetic quality are dimensions of a single flow of meaning. More than anything, the need of the modern world is for rediscovery of a sense of wholeness, through which this unity of ethical and intellectual and mystical expression becomes the *expected* thing, instead of those subdivided forms of analysis which now do service for serious inquiry.

The full meaning of this unity exists nowhere outside of the Theosophical teachings, although gropings in this direction are sometimes evident in the literature of our time. What we find in the teachings are full-blown developments of the evolution of mind that may not be seen generally until the closing years of the century. The pattern of human growth does not change. Universal functions are endlessly repeated. The work of higher beings is and has always been to establish the example of a true development, and then to retire, while humanity struggles with the elements of its new evolutionary project. So, at the beginning of an evolutionary cycle, planetary spirits sound the keynote of

an entire manvantara. At lesser intervals, other high intelligences plant the seeds of future growth. The memorable epochs of history are those in which such great beginnings are made, and we continually return to such periods for inspiration. We recall Periclean Athens and the Academy of Plato, the Alexandrian School of Ammonius Saccas, the Florentine Renaissance, and the time of the American Revolution, fertile with the genius of impersonal political ideas. The Theosophical Movement is the periodic fulcrum of human history, by means of which the psychomanasic operations of the race are lifted to a higher level of relationships. Not the least of these works was accomplished by H.P.B.

Only to Theosophists is given an opportunity to recognize the source of immeasurable *power* in the ethics of the Movement. Other men, more the children of their time, may find inspiration in lesser aspects of the renewing vision, but the primary message of the direct Theosophical communication to the age lies in the first great Object. It is the sense of deep sympathy with other human beings, whatever their limitations, that gives the movement its strength and its authentic wisdom. The appeal of Theosophy is nothing less than universal because it opens the way to a universal flow of feeling, and this way is *cleared* by the Theosophic philosophy—the teachings concerning man and his origin, his inward nature and spiritual unity with all the rest of life. It is only by this illumination that men will find it possible to "be in full accord with all that lives."

But the motive-power, the animating impulse of brotherhood, comes spontaneously, from reflective perception of the plight of our brothers and the wondrous potentiality of all human beings. It is this touch of heart which sparks all true Theosophic effort. The feeling becomes effective by means of knowledge, but it originates in the heart.

It is for this reason that, at regular intervals, the student of Theosophy has need for a conscious renewal of this feeling. *This,* he says to himself, is my first and final allegiance. This is the *reason,* if the mind must have its reasons, for all my efforts. *These* are my brothers, each one. The long-term struggle, the vision of distant fulfillment, the labors which go on and on, in so many practical ways—all this has an *immediate* object, however hidden and obscure its realization: Brotherhood. If we should lose sight of this, we lose all. The plans, projects, and enthusiasms of the hour must all have, in some fundamental relation, this ultimate root.

THEOSOPHICAL STUDY AND WORK

THE birth and life of a Branch of the Theosophical Society are very like to those of an individual. As with persons so with a body of theosophists engaged in theosophical endeavor and study, the parentage and the subsequent environment have much to do with the continuance of life and with the power of the influence exerted over the units which compose the association, as well as that which radiates from the Branch to others outside. And in a Theosophical Society its authorship is divided among all those who come together in order to start and carry it on. If the authors of its being are unintelligent, or confused, or uncertain, or self-seeking in the formation of the Society, its life and work will be the same. Growth will be stopped, influence hindered, and results—nothing. The work and influence of a Branch hinge upon the knowledge of theosophical doctrine, upon the motives, ideas, and ideals of the members, and so we have to consider what is the knowledge required and what should be the aims, ideas, and ideals of those who form and are to work in a Branch T.S. An inquiry should also be made into the methods which ought to be adopted as well as those that are to be avoided.

The work of a Branch has two objective points where it is intended, in the theosophical order of things, that its help and influence are to be felt. The first is in and among its members, and the other upon that portion of the world which lies within its purview. If, as I firmly believe, the theory of universal brotherhood is based upon a law—a fact—in nature that all men are spiritual beings who are indissolubly linked and united together in one vast whole, then no Branch, no individual theosophist, can be regarded as without significance and influence, nor is any member justified in supposing that he or she is too obscure, too unprogressed, to be of any benefit to the movement and thus to mankind at large.

The fact that a branch T.S. is a body of individuals makes stronger the certainty that by means of the subtile link which, under the law of unity connects together all the men who are on this planet, a wider and more potent influence for good or evil may be exerted through a Branch than through any single individual. For just as man is composed of

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NOTE.—This article by Mr. Judge was first published as No. 8 of the Branch Papers issued by the American Section of the Theosophical Society, and is dated November, 1890. It was reprinted in THEOSOPHY for November, 1947.

atoms descended to him in various lines from many forefathers, all of which have a part in the influence he exerts, so a Branch is a being composed of the atoms—its members—included within its borders. And it is no fancy, no fantastic dream, to say that this being may be intelligent, or forceful, or weak, or wicked as a whole, just as it is made the one or the other by its component parts. And the declarations made by the adepts respecting individual theosophists should have weight with such a body. Those Beings have said that each member can aid the movement by explaining its fundamental doctrines or at least by doing away with misconceptions, and that no single unit in the whole should be so ignorant as to suppose that he or she has a special karma of his own unconnected with the rest. Not a single good example in theosophic life is lost, They say, but every one of us affects not only the immediate associates but also projects into the great universal current an influence that has its weight in the destiny of the race. Some of these golden words are as follows:

> Let not the fruit of good karma be your motive; for your karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence, if the motive be for yourself it is selfish and can only generate a double effect—good and bad—and will either nullify your good actions or turn them to some other man's profit. There is no happiness for one who is ever thinking of self and forgetting other selves.

This is all applicable to a Branch in its totality, for it is an intelligent being quite as much under the government of karma as any individual. It will feel the karma of its actions, and the responsibility will rest upon the members who have neglected or obeyed the dictates of theosophic duty. And the karma of the entire international body will react upon it for benefit or the reverse, according to the good, bad, or indifferent karma which the Branch may have acquired by its course of action. It is a part of the whole, and no portion can be exempt from the influences belonging to the total mass of workers. Thus a Branch which has been indifferent, or selfish, or full of doubt or disloyalty regarding the ideals it promised to follow, will attract out of the international theosophic karma just enough to accentuate its weakness and doubt, and on the other hand a Branch which has worked hard, unselfishly, and earnestly will attract the good from the whole sum of karma, and that, added to its own, will enable it to resist bad effects and will further strengthen

the vital elements in its own corporate body.

The good or bad karma of the whole Theosophic Society may be figured as surrounding it from one end of the world to the other in the shape of layers and spheres of light or darkness. The light is good karma and the darkness is bad. Those units—Branches—which contain the elements of light within them will attract from the sphere of light as much of that as they are capable of holding, and the darkness will be drawn in by those which have darkness already. Thus we are all, theosophically speaking, keepers and helpers of each other, not only in the United States but in England, in Bombay, in Calcutta, in Madras. If we do not do our duty it may happen that some struggling Branch in some far off place will by reason of its newness or weakness be the recipient, not of help but of damage from us. Each Branch is separately responsible for its own actions, and yet every one is helped or injured by every other. These reciprocating influences work on the real though unseen plane where every man is dynamically united to every fellow man. And I am not uncharitable in saying that if the Indian Branches had worked more for the far-distant United States when it was unable to stand alone, we should now be the possessors of more in the way of elucidation and statistics and other aids from the far distant land than we can show. But even if the early-formed United States' Branches had worked with more zeal and energy toward the real ends of the Society, we should have been able earlier to materially aid and comfort our sincere brother and sacrificing worker, Col. H. S. Olcott. And now the newer Branches of the Society in this country have a better opportunity than others in the past, for all the fighting has been done and much work is ready to their hand.

So the most obscure has a place in the scheme as important as the one that is large and well known, while those that are lazy or doubting or selfish must compensate some time or another for their acts of commission, as well as for any failure to add to the general sum of good.

With this in view we may conclude that a single Branch has the power to efficiently aid and benefit not only its members but also the whole theosophic body corporate. This may be made clearer by remembering how often in the history of the world a family or even a man has sometimes been for the nation or race a power for the greatest good or evil.

Under this doctrine of unity and selflessness the work of a Branch ought to be entered into by all the members with an unselfish spirit

which will lead them to have patience with the weaker brethren, for a chain is no stronger than its weakest link, and therefore endeavor should be made to bring to the minds of the weakest the truths that the others see with less difficulty. And next, every individual, by eliminating the desire to get knowledge for himself, will thereby make the Branch as a whole open and porous to the unseen but real and powerful influences managed from behind the scenes by the great personages who have as a part of their work in the world the theosophic movement, and who are constantly at work among us for the purpose of aiding those who are sincere and unselfish. If the testimony of those who have been long in the Society is to be believed, then, as they assert, there are among us every day many disciples (who are known in our literature by the name of "Chelas") who are engaged in fanning the flame of spiritual illumination wherever they find it among the members. Their influence is not exerted because of wealth or personal prominence, but upon any one of any class who has tried to understand theosophy for the sake of others and in order that he may communicate to others in his turn. Not only has this been asserted by the leaders in the movement, but in the experience of many of us we have seen help extended to those who are in earnest for their fellow-man.

And this is peculiarly and more strongly applicable to those members who have as one of their aims the acquisition of psychic and abnormal powers. These powers cannot be safely found and used by the man who desires them for himself, and his mere statement in his heart or in words that he desires them for others goes for naught unless the deeper and inner motive and object coincide with the high one which is expressed. Our members, new and old, might as well become acquainted with the bald and naked truth on this subject now, as to wait for years of bitter experience to burn it into them. There are such powers and man may acquire them, but each age and each race has its limitations that it is not possible for the average man to overcome. Hardly any member who has desires for these would admit that he would be willing to become a black magician in order to acquire them, that is, would sacrifice his chances for emancipation for their sake. Yet without altruism one cannot get them except as a black magician. One has to deliberately make up his mind that he will sacrifice everything and everybody else to his design if it is his intention to obtain them without following the rules laid down by the White Adepts inculcating truth, purity, charity, and

all the virtues—in fact, altruism. There is no secret about the fact that two ways and no more lie open to the one who wishes for the powers of an adept, and those are on the right hand, that of virtue and altruism, and on the left—the black side—that of intense and unrelenting selfishness. No compromise, no mere dabbling, is allowed or possible, and more so in the selfish path, for there every one's hand is against every other one; none will help in any crisis, and, when the hour arrives that the student in that school is in peril from the unseen and terrible forces of nature, his companions on the road will but sneer at his weakness and rejoice at his downfall. And, indeed, the line of demarcation between these two ways, for students of the grade of most of the members of our Society, is very thin. It is like the hair line which the Mohammedan mystic says divides the false from the true. One has to be very careful so as to know if his motive is really so unselfish as he pretends it to himself to be. But it can always be tested by the reality of the feeling of brotherhood that he has in him. A mere intellectual longing to know and to discover further in this field is selfish and of the black variety, for unless every desire to know the truth is in order that one may give it to others, it is full of taint. Moreover, it will lead to no powers and to no real knowledge, for success on either side depends upon the burning of desire in the heart. With the white school this is for the sake of fellowman, and on the dark hand the same fierce desire is for self alone.

Many persons, however, think that they can belong to the Society, and while negatively selfish, that is, ready and willing to sit down and hear others expound theosophical doctrine and never work for the body themselves, they may receive benefit in the way of comprehension of the doctrines of man and nature which are promulgated among us. But they forget a law in these matters of great importance, one, indeed, that they may not be willing to admit, and which is much opposed to our modern ideas of the powers and functions of the human mind. It is that such an attitude by reason of its selfishness builds up a hard wall between their minds and the very truths they wish to know. I speak of an actual dynamic effect which is as plain to the eye of the trained seer as is any object to the healthy eye.

We have been so accustomed for many years to vague ideas about the human mind, what it is, and what its powers really are, that people in general have no definite notion whether there be or not any material effect in the human economy from thoughts, or whether they are like

what is usually called "imagination," a something very unreal and wholly without objectivity. But it is a fact that the mind of the selfish person is always making about itself a hard reflecting surface which throws off and away from its grasp the very knowledge that man himself would take if he but knew the reason why he fails.

This brings us naturally to the proposition that the aims of the members in a Branch should be to eradicate selfishness and to promulgate and illustrate the doctrine of universal brotherhood, basing the explanation upon the actual unity of all beings. This of itself will lead to the explanation of many other doctrines, as it underlies them all, great and small. And in order to do this the members ought to study the system as a whole, so that its parts may be comprehended. It is for the want of such study that we so often hear members, when asked to explain their theosophy saying, "Well, to tell the truth, I know how it all is, but am not able to make it clear to you." They are not clear because they have not taken the time and trouble to learn the few fundamental propositions and how to apply them to any and every question.

A very common error is the supposition that new men, new enquirers, can be converted to theosophy and brought into its ranks by taking up and enforcing phenomena. In the term "phenomena" I include all such as spiritualism, clairvoyance, clairaudience, psychometry, hypnotism, mesmerism, thought-reading and the like. These convert but few if any, because there is not much known about them and so many proofs are required before belief is induced. And even a belief in these things gives no sound basis of a theosophical character. A perfect illustration of this is seen in the history of H. P. Blavatsky, who for many years has permitted phenomena to occur with herself for the benefit of certain persons. These have been talked about by the whole world, and the Psychical Society saw fit to send a man to look into them after they had taken place, but although the very persons who saw them happen testified to their genuineness, they were denied by him and all laid to fraud and confederation. Everyone who was inclined from the first to believe in them continued to so believe, and those who never believed remained in the same state as before.

The best attested phenomena are ever subject to doubt so long as the philosophy on which they depend is not understood.

Furthermore, the mass of men and women in the world are not troubled about phenomena. These they think can be left alone for the

present because more pressing things engage their attention and call for solution. The great problems of life: why we are here, why we suffer, and where may justice be found that will show the reason for the sufferings of the good man, or, indeed, for the sufferings of any one, press upon us. For each man thinks he is unjustly borne hard upon by fate when his cherished plans go for nothing, or his family is carried off by death, or his name is disgraced by a wayward child, or when, as is very often the case, he is unjustly accused and injured by his fellow-men. There are many who find themselves born poor when others less worthy are rich, and they ask why it is all thus and get no reply from the common religious systems of the day. It is life and its sorrows that destroy our peace, and every human heart wants to know the reason for it.

We must therefore offer theories that will give the answer, and these theories are the great doctrines of karma and reincarnation. These show justice triumphant in the world, meting out reward or punishment as it is deserved in any state of life. After an experience of fifteen years in the Society's work I have seen that more good and useful men and women have been attracted to our movement by these doctrines than have ever come to it by reason of phenomena, and that a great many have left our ranks who began on the phenomenal side. The members in general may not be aware of the fact that when the Society was formed the greater number of its New York members were spiritualists and that they nearly all left us long ago.

There is a mysterious power in these doctrines of karma and reincarnation which at last forces them upon the belief of those who take them up for study. It is due to the fact that the ego is itself the experiencer of rebirth and karma and has within a clear recollection of both, and rejoices, as it were, when it finds the lower mind taking them up for study. Each person is the concentration and result of karma, and is compelled from within to believe. The ethics of theosophy as enforced and illuminated by these twin doctrines should therefore be the object of our search and promulgation.

Furthermore, this course is authorized, for those who believe in the Adepts, by their words written about us. I quote:

> It is the insatiable craving for phenomena made so often degrading that has caused you so much trouble. Let the Society henceforth flourish upon its moral worth and the study of philosophy and ethics put into practice.

The next question is how to carry all this out in practice.

First, by having the Branch open to the public and never private.

Second, by regular attendance and meetings.

Third, by establishing a library, at first with the few important books, which few can be added to by the members from time to time through donations of books which they have read.

Fourth, by always having an article, original or otherwise, for reading and discussion. If literary talent is not available, its want can be supplied from the great quantity of articles which have come out in the Society's magazines during the last fifteen years. In those nearly every subject of theosophical interest has been written upon and explained. They can be looked up with very little labor, and used at each meeting. And they can be carried on upon settled lines so as to go over each subject fully. It will be found that nearly all the questions that now puzzle new members have been at one time or another illustrated and explained in these articles.

Fifth, by a careful elementary study of our doctrines from one or two books until the outline of all is grasped. Take, for instance, *Esoteric Buddhism.* This gives the system in the main, and many persons have read it, but a great many of these have done this but once. For them there often arise questions they might easily solve if they had made the system as a whole a part of their mental furniture. This book can be corrected by the *Secret Doctrine,* in which Mme. Blavatsky has said that *Esoteric Buddhism* is in the main correct, and she gives the means for supplying its deficiencies. Then there is that most useful book, *Five Years of Theosophy,* containing some of the most valuable articles that appeared in the *Theosophist.*

Sixth, by a method of discussion which does not permit any one person in the Branch to assert that his or her views are the correct ones. We cannot get at truth by assertion, but only by calm consideration of views advanced, and the self-asserting person is very nearly always close to error. I know this view is contrary to that of American independence, which leads us on forever to assert ourselves. The true philosophy annuls this and teaches that it is only from the concurrence of investigation that the truth can be arrived at. And the deeper occultism says that the self-asserter debars himself from truth forever. No one mind has

all the knowledge possible, and each one is naturally capable of seeing but one side that is easy for him by reason of his race inheritance and the engrafted tendencies of his education.

Seventh, by remembering that we cannot at once alter the constitutional tendencies of the atoms of our brains, nor in a flash change ourselves. We are insensibly affected by our education, by the ideas of our youth, by the thought, whatever it was, that preceded our entrance upon theosophy. We require to have patience, not with the system of theosophy, but with ourselves, and be willing to wait for the gradual effect of the new ideas upon us.

The taking up of these ideas is, in effect, a new mental incarnation, and we, just as is the case of a new manvantara, have to evolve from the old estate and with care gradually eradicate the former bias. It is taught in the *Secret Doctrine* that the moon is the parent of the earth and has given to us all that we are now working over in our world. It is the same in the case under consideration. Our former mental state is our mental moon, and has given us certain material which we must work over, for otherwise we attempt to go contrary to a law of nature and will be defeated.

Some may ask if there is not any sort of study that will enable us to shave off these old erroneous modes of thought. To them I can only give the experience of many of my friends in the same direction. They say, and they are supported by the very highest authority, that the one process is to enquire into and attempt to understand the law of spiritual unity and the fact that no one is separate but that all are one in the plane of spirit, and that no single person has a particular spirit of his own, but that *atman,* called the "seventh principle," is, in fact, the synthesis of the whole and is the common property of every being high and low, human, animal, animate, inanimate, or divine. This is the teaching of the *Mundaka Upanishad* of the Hindus, and the meaning of the title "Mundaka" is "Shaving," because it shaves off the errors which stand in the way of truth, permitting then the brilliant lamp of spiritual knowledge to illuminate our inner nature.

And for those who desire to find the highest ethics and philosophy condensed in one book, I would recommend the *Bhagavad-Gita,* studied with the aid of such lectures as those of our Hindu brother—now deceased—Subba Row of Madras.* They have been reprinted from the

Theosophist and can be procured by any one. In the *Secret Doctrine,* Mme. Blavatsky says: "The best metaphysical definition of primeval theogony in the spirit of the Vedantins may be found" in these lectures.

In the conclusion of *The Key to Theosophy,* H. P. Blavatsky, speaking of the future of the Theosophical Society, writes:

"Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last but not least, upon the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work and to direct the Society after the death of the Founders. If they cannot be free from the bias of theological education, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die. But if that danger be averted the Society will live on into and through the twentieth century. It will burst asunder the iron fetters of creed and caste. The West will learn to understand and appreciate the East at its full value. The development of psychic powers will proceed healthily and normally, and mankind will be saved from terrible bodily and mental dangers which are inevitable where those powers develop in a hotbed of selfishness and passion as they now threaten to do.

"At the last quarter of every century one or more persons appear in the world as the agents of the Masters, and a greater or less amount of occult knowledge is given out." She concludes by stating that the present T.S. is one of those attempts to help the world, and the duty of every member is made plain that they should preserve this body with its literature and original plans so as to hand it on to our successors who shall have it ready at the last quarter of the next century for the messenger of the Masters who will then, as now, reappear. Failure or success in this duty presents no obscure outcome. If we succeed, then in the twentieth century that messenger will find the materials in books, in thought, and in popular terms, to permit him or her to carry forward the great work to another stage without the fierce opposition and the tremendous obstacles which have frowned upon us during the fifteen years just closed. If we fail, then the messenger will waste again many precious years in repreparing the ground, and ours will be the responsibility.

WILLIAM Q. JUDGE

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* *Theosophist* for February, March, and June, 1887. [Mr. Judge's own *Notes,* published intermittently in the *Path* Magazine from April, 1887, to 1896, are now available in book form.—Eds. THEOSOPHY.]

"SEEKING THE HIGHER EGO"

WE read continually in the Upanishads, the New Testament, *Bhagavad-Gita,* the Chinese Scriptures and elsewhere, that the light is to be sought and found within ourselves. (1) What do they all mean? (2) How is this light found? (3) How may it be supposed to manifest itself when found?

Of so profound a subject only a mere outline can be given. Let us take the first of these questions. Physical man bases all his activities upon sense-perception, and upon what is then, to him, the legitimate gratification of all sensation. Under these conditions he finds himself involved in the most deadly strife with all other creatures, all are bent upon attaining the same end, the desire does not decrease with attainment, but immediately seeks other and wider ground, and the field, practically, is limited. Thus the strife may become more subtle, but not less fierce. It is just at this point that reason comes in. What is reason? It is the activity on the lowest plane of the true Ego, the man within. It is the first guide of physical, animal man. At first, it holds but slight control, man acts often blindly, the creature of the sensations and impulses of the moment, making but little effort against the influence of these. Afterwards, as reason secures its sway, man begins to act with calculation and foresight; but all this has only made him a more deadly foe to the rest of living things. He organizes and controls but to slay, or betray; there is no difference to him between friend and foe, beyond what may serve his interests. Treachery is his great characteristic and he only keeps faith when it suits him. With the further growth of reason the "virtues" begin to appear: they are the result of enlightened self-interest; without them there can be no society or friendship.

At this stage also another factor appears: it is conscience. What is conscience? It is that mysterious faculty which silently points the road, always by what we know; it never instructs, it draws up and arranges our knowledge of "right" and of "wrong," limited as it is; and is always on the side of what then appears "right." Hence it is given to us as the highest faculty of the mind. It presides over reason; for all reasoning is merely data for it. It is all we know of the Higher Ego.

NOTE.—This article was first printed by H. P. Blavatsky in *Lucifer* for January, 1891, and was reprinted in THEOSOPHY for July, 1916.

This then is the light to be sought, and we are brought to our second question—How? The conditions of its activity are silence and seclusion, and also the highest ratiocination of which the mind is capable centered on the most exalted subjects upon which light is sought. Concentration and perseverance are necessary, and the constant habit of self-criticism, and courage to fulfil the judgments of this silent president. It will not pass higher judgments until those already given are fulfilled. It never revokes, and it never forgets, although the mind through which it is reflected may. This concentration and abstraction cannot take place whilst there is great activity of the sense life; hence simplicity of life, and absence of pleasure. Seeking on the outer plane, and also indifference to pain, have always been pointed out as necessary. Then the mind gaining proficiency in this, and becoming more and more accustomed to lay bare quickly all it knows, for judgment to be declared, and evincing ever-growing willingness to obey and see, finds itself at length one with that monitor, it draws no distinction between them. As at sunset on a tranquil sea, the golden light above cannot be separated from that below; and when it vanishes, it takes all its glory with it.

And now for the third question: How may it be supposed to manifest itself when found? The reply is obvious; the mind instantly, like a lightning flash, distinguishes between what, to it, is "right" and "wrong," "good" and "evil." The Light is flashed upon every proposition *instantly.* The man with small understanding becomes wise; the intellectual man becomes a giant of judgment. They both become unflinching and invincible, each according to his capacity. Moreover where the mind is greatly withdrawn from the pursuits of the world, and brought diligently to bear upon all those many subjects, with which it, as it were, paves for itself "the path of rectitude," throwing aside all those cobblestones which do not suit its purpose, although they may appear ornamental, even of gold itself, the progress to enlightenment is extremely rapid; for that upon which the mind is entirely bent is soon acquired.—"He necessarily becomes that on which his mind is fixed. This is the eternal mystery." (*Anugîta.*)

But for most men the letting go of the innumerable threads which bind to the changing and perishable, is so hard a task, that the fixing of the mind, so relieved, upon the permanent and immutable, progresses slowly indeed.

THE EMANATION OF THEOSOPHY

ALTHOUGH the word "emanation," as descriptive of a philosophical theory of causation, has acquired several shades of limited theological meaning, the term may also be applied in a peculiarly provocative way to the history of Theosophy. When H. P. Blavatsky accepted Vaughan's definition of the Theosophist—a man who trusts not in revelation but rather in an "inspiration of his own to solve universal problems"—she suggested that Theosophy, as a perception of truths regarding the soul nature of man, *emanates* from within the individual. We can also speak of the "discovery" of Theosophy as an independent and spontaneous act of intuition. As a corollary, we may ponder a sentence from the writings of Jacob Boehme, who speaks of that true way which leads "from the eternal reason of nature toward the natural reason of the soul." On this view Theosophical perception is always immanent, and, through the proper disciplines of the psychic nature, through meditation and contemplation, and through the ordering of the mind by attention to impartial logic, the "emanation" may occur.

With respect to the history of philosophy, this simplified version of emanation-theory assists the student in perceiving why it is that *any* idea of emanation has some degree of kinship to the teachings of H. P. Blavatsky's *Secret Doctrine*. The *Encyclopædia Britannica* contains this summary of emanation-doctrine as applied to both philosophy and theology:

> This theory has been propounded in many forms, but the central idea is that the universe of individuals consists of the "outpourings" of the ultimate divine essence. The existence of evil in opposition to the perfect goodness of God, as thus explained, need not be attributed to God's agency, inasmuch as the whole emanation-process is governed by necessary laws, which may be compared to those of the physical universe. The doctrine of emanation is thus to be distinguished from the cosmogonic theory of Judaism and Christianity, which explains human existence as due to a single creative act of a moral agent. The God of Judaism and Christianity is essentially a *person* in close *personal* relation to his creatures. The emanation theory is to be contrasted, on the other hand, with the theory of evolution. The two theories are alike in so far as both recognize the exisence of individuals as due to a necessary process of differentiation and a scale of existence. They differ,

> however, fundamentally in this respect, that, whereas evolution regards the process as from the lower towards the higher, emanation regards it as from the higher to the lower. . . .
>
> The doctrine of emanation is correctly described as of oriental origin. It appears in various forms in Indian philosophy, and is the characteristically oriental element in syncretic systems like Neoplatonism and Gnosticism. Nevertheless it is easy to find it in embryo in the speculations of the essentially European philosophers of Greece. Plato, whose philosophy was strongly opposed to the evolution theory, distinctly inclines to the emanation idea in his doctrine that each particular thing is what it is in virtue of a pre-existent idea, and that the particulars are the lowest in the scale of existence, at the head of, or above which, is the idea of the good. The view of Xenocrates is based on the same ideas. Or again, we may compare the Stoic doctrine of "emanations" from the divine essence. It is, however, only in the last eclectic period of Greek philosophy that the emanation doctrine was definitely established in the doctrines, e.g., of Plotinus.

These two paragraphs lead us to one of the most interesting perspectives on "emanation"—the continual appearance of Theosophical ideas, regardless of dominant theological or materialistic opinions. At the time of the early Greek philosophers, all popular doctrine accommodated the idea of reincarnation, and for the Greeks, each rebirth was in a sense but a further emanation of the godlike powers of the soul. In periods of European history when the meaning of Theosophy was enforcedly obscured, the environmental opportunities for "emanation" were limited. Yet still we find ample evidence that essential Theosophy is irrepressible. When Johannes Kepler found inspiration in the writings of Pythagoras, leading to a better understanding of the heliocentric motion of the solar system, he must have been intuitively proceeding from the ancient Eastern conception that, as the *Britannica* puts it, differentiation proceeds "from the higher to the lower."

Nicolas Berdyaev, in an introduction to a new translation of one of Jacob Boehme's essays, suggests the atmosphere of Boehme's thought and its expression under the term "theosophy":

> Theology goes too straight and too far in the rationalization of the divine mysteries, and is too hasty in pronouncing its veto against knowledge, thus preparing the soil for agnosticism. Herein lies its difference from theosophy. Theosophy takes greater account of the irrational and mysterious nature of things divine, and allows more freely the possibility of an infinite evolution in the knowledge of these mysteries.
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> Boehme's concept of the world is entirely symbolic. The whole of

> the visible world is symbol of the interior world. "The whole world, exterior and visible, with its essence, is but a sign or an appearance of the world that is interior and spiritual; everything that is interior and latent has an exterior correspondent." The gnosis of Boehme was entirely of experience and of life, born of torments about the fate of man and of the world. His soul was a soul pure and good and full of compassion. But his feeling for the life of the world was hard and far from sentimental.

Whenever this sort of theosophic "emanation" is apparent in the thought of a philosopher, he quite revealingly transcends the characteristics of his age. Berdyaev, for example, is led to remark that "Boehme stands at the threshold of the modern age. . . . He shows an altogether renaissance attitude toward the life of the cosmos and toward nature, and a consciousness of himself far above that of a man of the Middle Ages. In the dynamism of his concept of the world, in the interest he shows in origin and becoming, in his feeling for the battle of opposing elements and for the idea of freedom—which, to him, is primary—Boehme is a man of the modern age. He no longer conceives of the world as an eternally static order or as a hierarchical and unmoving system. The life of the world is a battle, a becoming, a vast process, all fire and dynamism."

Integrity

First and above all, an explanation must do justice to the thing that is to be explained, must not devaluate it, interpret it away, belittle it, or garble it, in order to make it easier to understand. The question is not "At what view of the phenomenon must we arrive in order to explain it in accordance with one or another philosophy?" but precisely the reverse: "What philosophy is requisite if we are to live up to the subject, be on a level with it?" The question is not how the phenomenon must be turned, twisted, narrowed, crippled so as to be explicable, at all costs, upon principles that we have once and for all resolved not to go beyond. The question is: "To what point must we enlarge *our* thought so that it shall be in proportion to the phenomenon?

—Schelling

THE NATURE OF FORM

I

General Aspects of the Problem

FOR the last thirty years or more researchers in several large universities have uncovered and measured the extent of an electric field around and within all living cells. Outstanding contributions have been made by Dr. H. S. Burr of Yale University and E. J. Lund of the University of Texas. A detailed discussion of these contributions will appear in future installments of this series.

By the admission of these investigators, the instruments used for field measurement were far from being the most desirable, although in several cases special electronic devices were developed to assure more accurate measurements.

The problem is interesting: electric potentials which determine the field are quite small and often not far above the level of possible noise factors which may cause erroneous readings. The measuring devices have to be of a design that will not affect the normal life of the cell or groups of cells being observed. Although these conditions seem simple, they are in fact difficult to achieve. Much credit should be given to the ingenuity of the investigators in evaluating and largely overcoming many obstacles and in determining criteria for valid data.

The presence of the electric field has been correlated with cell growth and general vital activity. Growth hormones are thought to follow the patterns set by the field rather than the reverse. Speculations on the relationship of the field to form have been made to the effect that the field determines the future form. Simple experiments performed by Lund, for instance, show that the point at which certain types of plant cells will bud and form new cells can be predicted from measurements on the cell surface—measurements from which the electric field can be plotted. Hence, the form which later appears can be detected by the "invisible" but not intangible electric field.

At this point it might be well to define the terms of our subject more clearly. The electric field, for instance, is not to be confused with the magnetic field, although the two are often present at the same time. Both are mysterious and somewhat unreal to the layman, who believes in their existence only when he sees how they affect visible objects. The field around the poles of a magnet is demonstrated with iron filings,

which orient themselves along the lines of magnetic flux. Likewise, dust particles may be used to demonstrate the presence of the electric field around charged objects; or the alignment of hair along the lines of electrostatic flux may be seen and felt when an insulated rod which has been charged by rubbing is passed near the hair.

The serious researcher is concerned with the causal aspect of the phenomena he observes. Unlike the layman, he does not shrug off mysterious or obscure occurrences in the realm of his own experience or that of other reliable observers. Like the serious theosophist, he ponders the possible meaning of what he sees and speculates upon its causes. He knows, for instance, the probable cause of electric and magnetic fields in and around "inorganic" bodies. While the explanation of fields commonly accepted by men of science is not completely causal in nature, it uncovers some of the "hidden" factors.

The first concept to be understood is that of potential difference, commonly measured in volts, millivolts, or kilovolts. Organic measurements are in millivolts or even microvolts (thousandths or millionths of a volt). The electricity generated and used for light and power is generally measured in volts. Lightning, atom-smashers, and high-tension lines use potential differences in kilovolts and higher. The magnitude of the potential difference is indicative of the quantities of energy used, but is not a measurement of that energy by itself. As the word "potential" implies, potential difference represents a difference in two energy levels which will allow predictable electric currents to flow. In the case of the large potential difference between a thundercloud and the earth, the currents which normally flow are minute because of the high resistance of the insulating air between the two. However, when the air suddenly becomes conductive, enormous surges of current flow until a new equilibrium is reached; that is, the potential difference is suddenly reduced, and the air reverts to a state of high resistance. The large currents which produce the lightning could not occur were not the potential difference large, nor could they convert atmospheric nitrogen into a form which is easily turned into nitrate fertilizers for plants if the high air resistance were not usually maintained. Some of the results of atomic fallout are to reduce air resistance, increase current "leakage" between clouds and earth, and reduce the potential difference to a point where the production of natural fertilizer by lightning occurs much less frequently.

The concept of potential difference in electricity can be related to the differences in elevation which cause a waterfall. The higher the fall, the greater will be the energy produced by the falling water. The water at the higher elevation may be dammed and a mere trickle allowed to pass, or none at all. Then the gates may suddenly be opened, as with the lightning, and enormous amounts of energy suddenly released. However, the water level will go down quickly and reduce the flow unless the flow is regulated.

The human mind is a vast potential of thought, both stored and creative, and can release itself through channels much as the water does in the analogy just used. Man can regulate his potential generator and its gates so that the "currents" of thought are continuous, whereas Nature often tends to be impulsive in releasing her energy. The concept of regulation applies to the cell and organism as well, reflecting without a doubt the influence of man in the long course of evolution. The fine mechanisms of regulation within the cell indicate a highly intelligent organization for survival. What might be the origin of this intelligence, or "germ of mind," in the simple organism? What, in fact, directs the organization of cell form and functions?

It used to be thought that the intelligence of the cell is in the nucleus. Now, with the advent of field measurements and new techniques for observing "living" cells rather than "dead" ones, it appears that the answer is much more complex. Some believe that the intelligence lies with the invisible electric "organizer," which causes the observable field patterns. Others look to the electron microscope for answers. The nature of mitochondria, for instance, shows that the source of cell energy lies largely in these filamentary bodies outside of the nucleus. As Hans Ris says in his *Encyclopedia Americana* article on Cytology (1958):

> In the cytoplasm mitochondria have been investigated most intensively. An average cell contains several thousand of these very small rod-shaped or filamentous bodies. The electron microscope has revealed their delicate inner architecture and the biochemist has shown that they have an astounding biochemical organization, for they contain the complex enzyme systems of cell respiration, which are mainly responsible for getting the chemical energy out of the foodstuffs and making it available for growth and special cell function. Mitochondria may, therefore, be called the "powerhouse" of the cell, since so many

of the energy-yielding reactions occur in them. These are essentially similar in all cells.

Perhaps the mitochondria are focal points through which the "organizer" acts as well as through the invisible field. In any case, the complex organization of the cell becomes apparent the more it is investigated. Mere physical explanations of cell form and intelligence become less and less plausible. It would be a near miracle to assume that the physical part of the cell is responsible for its complex functions and responses. If the electric field is like a rudimentary nervous system, as suggested by Lund, then where is the brain and mind of the "organizer"? This remains an unanswered question for the present.

To return to the definition of the electric and magnetic fields, the electric field is caused by the presence of potential differences. The magnetic field is produced by actual current flow through and on the outer surface of the cell. Since currents which flow in organic cells are small, the magnetic field is a relatively weak one and hardly measurable. The phenomena of permanent magnetism, as exhibited in iron, cobalt, nickel, and their alloys, where the magnetic field is strong, does not seem to exist in organic substances. Instead, the predominant field is caused by potential differences which give the cell internal and external polarization. The magnitude of the potential differences changes continuously as environmental and other conditions affect the responses of the cell or cell aggregate.

So far the efforts of researchers have been confined to measurement of "steady-state" responses and fields. Even the irregular changes which are part of the rhythmic pattern of living things were measured over fairly long periods of time—minutes in most cases. Hence, only the long-range fields were plotted. Superimposed on these are the short, transient responses characteristic of both organic and inorganic entities. The actual dynamics of living cells, probably, is expressed in these responses even more than in the responses alrady measured.

Since all organisms undergo change, the cell and cell aggregates may be thought of as "illusions," as Mr. Judge suggests. Life is continuously moving into and out of the cell, yet it retains the same general form and functions. The real memory and organization are astral, according to Theosophy—comprehensible on higher levels of consciousness for those who can perceive them.

THE TRANSCENDENTALISTS ON REINCARNATION

[In 1836 a group of younger Unitarians who dared to believe in the inherent worth of man, the divinity of all Nature and the continuity of the soul's life after death, openly revolted against the "corpse-cold Unitarianism" of their Harvard associates and, spearheaded by Emerson, Hedge and Ripley, formed the Transcendental Club of America.

Whereas these ideas so long taught in India, Persia and Greece and more currently by Kant and Goethe, Wordsworth, Coleridge and Carlyle, were not at all new, they had for centuries in Europe remained the property of the intellectual elite. Now, germinating in the soil of the New World, they blossomed with extraordinary vigor, taking the form of a practical crusade against every form of tyranny—of soul as well as of body.

The following Symposium, drawn from the writings of this small but dedicated group, centers on their profound conviction that every soul is rooted in the divine Oversoul, and thus may find unlimited opportunity for growth through rebirth. —Ed., *Sunrise*]

GEORGE RIPLEY: There is a class of persons who desire a reform on the prevailing philosophy of the day. These are called Transcendentalists, because they believe in an order of truths which transcends the sphere of the external senses. Their leading idea is the supremacy of mind over matter. Hence they maintain that the truth of religion does not depend on tradition, nor historical facts, but has an unerring witness in the soul. There is a light, they believe, which enlighteneth every man that cometh into the world; there is a faculty in all—the most degraded, the most ignorant, the most obscure—to perceive spiritual truth when distinctly presented; and the ultimate appeal on all moral questions is not to a jury of scholars, a hierarchy of divines or the prescriptions of a creed, but to the common sense of the human race.

JAMES RUSSELL LOWELL: Emerson was an idealist in the Platonic sense of the word, a spiritualist as opposed to a materialist. He believed, he says, "as the wise Spenser teaches," that the soul makes its

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NOTE.—This collation is reprinted, by special permission of the editor, from *Sunrise*, August, 1959 (Theosophical University Press). While these excerpts have undoubtedly been noted by many theosophical students, their joining in the present context affords a remarkable view of the "spontaneous incarnation" of reincarnation-philosophy among the Concord transcendentalists. It is truly as if these men, at least, were "of one lip and one religion," even though they evidently felt no need to formalize or propagandize their views on the subject of immortality.—Eds., THEOSOPHY.

own body. This, of course, involves the doctrine of pre-existence; a doctrine older than Spenser, older than Plato or Pythagoras, having its cradle in India, fighting its way down through Greek Philosophers and Christian fathers and German Professors, to our own time.

RALPH WALDO EMERSON: I recognize the distinction of the outer and the inner Self; the double consciousness that, within this erring, passionate, mortal self, sits a supreme, calm, immortal mind, whose powers I do not know, but it is stronger than I; it is wiser than I; it never approved me in any wrong; I seek counsel of it in my doubts; I repair to it in my dangers; I pray to it in my undertakings. It seems to me the face which the Creator uncovers to his child. It is the perception of this depth in human nature, this infinitude belonging to every man that has been born, which has given a new value to the habits of reflection and solitude. In this doctrine, as deeply felt by him, is the key by which the words that fell from Christ upon the character of God can alone be well and truly explained. "The Father is in me: I am in the Father, yet the Father is greater than I."

WILLIAM J. POTTER: It is plain that there are two factors which enter into the composition of human nature: an infinite and a finite, a spiritual and a material, an eternal and a temporal. The finite and temporal factor is manifest in those limitations and necessities which are imposed upon us by our earthly and material existence. . . . It is possible, perhaps probable, that the soul will always have some form of body and some material limitation . . . now taking this form, now that—yet always ascending in form as giving larger freedom of nature . . . as the scale of being ascends.

But over and above all change, independent of all limitations of time and matter, beyond the reach of the accidental and perishing relations of individual existence, there enters into human nature another factor by which it lays hold of a substance that is infinite and everlasting and draws its being therefrom. There is somewhat of the Absolute and Eternal in every human soul . . . something that transcends time and space and organic form and makes eternity for the soul to be the continuous unfolding of a perpetual and indestructible principle of life rather than the infinite multiplication of days and years.

FREDERIC HEDGE: The eternal destination which faith ascribes to the soul presupposes an eternal origin. . . . This was the theory of the

most learned and acute of the Christian Fathers. Of all the theories respecting the origin of the soul it seems to me the most plausible and therefore the one most likely to throw light on the question of the life to come. . . . A new and bodily organism I hold to be an essential part of the soul's destination . . . the soul is the same.

RALPH WALDO EMERSON: It is the secret of the world that all things subsist and do not die, but only retire a little from sight and afterwards return again. . . . Nothing is dead: men feign themselves dead, and endure mock funerals and mournful obituaries, and there they stand looking out of the window, sound and well, in some new and strange disguise . . .

JAMES FREEMAN CLARKE: The modern doctrine of the evolution of bodily organisms is not complete, unless we unite with it the idea of a corresponding evolution of the spiritual monad, from which every organic form derives its unity. Evolution has a satisfactory meaning only when we admit that the soul is developed and educated by passing through many bodies.

AMOS BRONSON ALCOTT: To conceive a child's acquirements as originating in nature, dating from his birth into his body, seems an atheism that only a shallow metaphysical theology could entertain in a time of such marvelous natural knowledge as ours. "I shall never persuade myself," said Synesius, "to believe my soul to be of like age with my body." And yet we are wont to date our birth, as that of the babes we christen, from the body's advent, . . . as if time and space could chronicle the periods of the immortal mind.

CYRUS AUGUSTUS BARTOL: In some sense, I was born and must die. In some sense, my dwelling holds me; your babe is in the crib, and your sires are in the tomb. But there is an I, by which all these contents and consignments are disallowed. Before Abraham was I am: I have power to lay down my life and power to take it up again. I am conscious of Eternal Generation, that I am what never lay in the cradle and no coffin can hold, but that which sits behind smiling at what was brought forth and expires.

RALPH WALDO EMERSON: We must infer our destiny from the preparation. We are driven by instinct to live innumerable experiences which are of no visible value, and we may revolve through many lives before we shall assimilate or exhaust them.

HENRY D. THOREAU: We have settled down on earth and forgotten heaven. . . . That Eternity which I see in nature I predict for myself also. . . . Like last year's vegetation our human life but dies down to its root and still puts forth its green blade into eternity. . . . Methinks the hawk that soars so loftily and circles so steadily and apparently without effort, has earned this power by faithfully creeping on the ground as a reptile in a former state of existence.

LOUISA M. ALCOTT (in a letter to a friend): I think immortality is the passing of a soul through many lives or experiences; and such as are truly lived, used, and learned, help on to the next, each growing richer, happier and higher, carrying with it only the real memories of what has gone before. . . . I seem to remember former states and feel that in them I have learned some of the lessons that have never since been mine here and in my next step I hope to leave behind many of the trials I have struggled to bear here and begin to find lightened as I go on. This accounts for the genius and great virtue some show here. They have done well in many phases of this great school and bring into our class the virtue or the gifts that make them great or good. We don't remember the lesser things. They slip away as childish trifles, and we carry on only the real experiences.

CHARLES C. EMERSON (brother of Ralph Waldo): The reason why Homer is to me like a dewy morning, is because I too lived while Troy was, and sailed in the hollow ships of the Grecians to sack the devoted town. The rosy-fingered dawn as it crimsoned the tops of Ida, the broad seashore covered with tents, the Trojan hosts in their painted armor, and the rushing chariots of Diomede and Idomeneus,—all these I too saw: my ghost animated the frame of some nameless Argive. . . . We forget that we have been drugged by the sleepy bowl of the present.

But when a lively chord in the soul is struck, when the windows for a moment are unbarred, the long and varied past is recovered. We recognize it all; we are no more brief, ignoble creatures; we seize our immortality and bind together the related parts of our secular being. . . . Something there is in the spirit which changes not, neither is weary, but ever returns into itself, and partakes of the eternity of God.

AMOS BRONSON ALCOTT: Life is a current of spiritual forces. In perpetual tides, the stream traverses its vessels to vary its pulsations and perspective of things. . . . Vast systems of sympathies, antedating

and extending beyond our mundane experiences, absorb us within their sphere, relating us to other worlds of life and light. . . . Memory sometimes dispels the oblivious slumber and recovers for the mind recollections of its descent and destiny. Some relics of the ancient consciousness survive, recalling our previous history and experiences. . . . Birth is not the beginning of the spirit; life is the remembrance, or a waking up of the spirit. All the life of knowledge is the waking up of what is already within.

RALPH WALDO EMERSON: The soul is an emanation of the Divinity, a part of the soul of the world, a ray from the source of light. It comes from without into the human body, as into a temporary abode, it goes out of it anew; it wanders in ethereal regions, it returns to visit it . . . it passes into other habitations, for the soul is immortal.

AMOS BRONSON ALCOTT: The rising of life's star, that had elsewhere its setting. . . . Our hope is as eternal as ourselves . . . a never ending, still beginning quest of our divinity. The insatiableness of her desires is an augury of the soul's eternity. . . . A never ending still beginning quest of the Godhead in her bosom; a perpetual effort to actualize her divinity in time . . . her quarry is above the stars; her arrows are snatched from the armory of heaven. . . . All life is eternal, there is none other; and all unrest is but the struggle of the soul to reassure herself of her inborn immortality.

SOLITUDE

Solitude, the safeguard of mediocrity, is, to genius, the stern friend, the cold, obscure shelter where moult the wings which will bear it farther than suns and stars. He who should inspire and lead his race must be defended from travelling with the souls of other men, from living, breathing, reading and writing in the daily, time-worn yoke of their opinions. "In the morning—solitude", said Pythagoras; that nature may speak to the imagination, as she does never in company, and that her favorite may make acquaintance with those divine strengths which disclose themselves to serious and abstracted thought. 'Tis very certain that Plato, Plotinus, Archimedes, Hermes, Newton, Milton, Wadsworth, did not live in a crowd, but descended into it from time to time as benefactors; and the wise instructor will press this point of securing to the young soul in the disposition of time and the arrangements of living, periods and habits of solitude. —EMERSON

YOUTH-COMPANIONS ASK— AND ANSWER

FACED with the crisis of juvenile delinquency, our educators and officials seem unable to offer a lasting solution to the problem. Is there anything that we as Theosophists can do to help overcome this social dilemma?

Juvenile delinquency is a form of emotional and moral illness, and, though the anti-social acts of the juvenile delinquent cannot be excused, it must be realized that the guilt lies not only in the offender, but equally in his parents, teachers, and the society in which he lives. The youth who gets involved in crime does so because of many factors. One very important factor is the training received in childhood. In the early years of a child's life, his parents exert a tremendous influence on his emotional and moral development. If the parents have no philosophical basis for their actions, they will be unable to instill this basis in their children. Such parents are unable to draw out the child's inner capacities or to help form and cement the bridge between that soul and its young instrument because that bridge is too shaky within themselves. What can they offer him as a guide for living? All that they have is the be-good-or-be-damned religious threats, or else the degrading theory that in their innermost nature they are nothing more than animals. What basis is this for brotherhood? If this is all there is to Life, then why not take all one can for himself in whatever way is available? This attitude is even more firmly rooted in the children after they have undergone our educational system. In her *Key to Theosophy,* H. P. Blavatsky states:

> . . . school training is of the very greatest importance in forming character, especially in its moral bearing. Now, from first to last, your modern system is based on the so-called scientific revelations: "The struggle for existence" and the "survival of the fittest." All through his early life, every man has these driven into him by practical example and experience, as well as by direct teaching, till it is impossible to eradicate from his mind the idea that "self," the lower, personal, animal self, is the end-all and be-all of life. Here you get the great source of all the after-misery, crime, and heartless selfishness . . . Selfishness, as said over and over again, is the curse of humanity, and the prolific parent of all the evils and crimes in this life; and it is your schools which are the hotbeds of such selfishness.

This is the world given the young people—a world in which material goods are considered more important than moral worth. The young innately feel that people should love one another, that brotherhood should not be just a vague ideal. Then they look out at the insane directionless world, and see no love there. They see hatred, fear, distrust, greed and ignorance. They see some people "given" a life of ease while others are starving. They see the good being crushed while the wicked prosper.

All young people react to this "neon wilderness" in one way or another. Some, overwhelmed by the apparently unresolvable conflicts, go mad. Others, being innately stronger, can to an extent overcome their upbringing and look with compassion on humanity, searching for some way to help it. Some take refuge in a "religion" which they think can relieve them from their huge moral responsibility. Others, like the present "beatniks," disaffiliate themselves from society, allowing the world to do whatever it pleases as long as it leaves them alone. Still others, frightened of society, yet angry at its injustices, strike out against the world which they feel they never made. These last are labeled juvenile delinquents.

Life is truly a great school, where we can discover our strengths and weaknesses, but unless people have a realization that there is a real purpose and direction to Life, they are greatly handicapped before they start.

What can we as Theosophists do to help this situation? H. P. Blavatsky, again in the *Key to Theosophy,* states:

> If we had money, we would found schools which would turn out something else than reading and writing candidates for starvation. Children would above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish.* And we believe that much if not all of this could be obtained by *proper and truly theosophical* education.

The question of method, however, still remains unanswered. How

can we go about theosophically educating the children and especially the educators?

It is said that Theosophical ideas have great power, and go out into the world and affect receptive minds, thus slowly but surely changing the thinking of the race. It would thus seem that if we would study the philosophy and work to keep it alive in the world we would be doing more than it might appear. But this method of operation will have no immediate effect on present crises and I can't help feeling that people need practical help with the problems which confront them today. There is so much mental illness at the present time, yet the psychiatrists to whom troubled people turn for help sometimes find that they don't know how to help. Imagine what changes might occur if our psychiatrists had Theosophy, with its explanation of man's true nature, as their basis for treatment!

Perhaps one way that this could happen is if Theosophists, after first grounding themselves thoroughly in the philosophy, would go into these educational fields and apply their knowledge practically in the treatment and education of people, thus perhaps slowly changing those very fields from within out.

But it will take a long time before juvenile delinquency and the other deep social problems can be overcome. A psychiatrist said recently that juvenile delinquency will be a hopeless problem as long as man is dominated by the "success motivation." This is probably true, but how will this motivation ever be removed while man still thinks of himself as the helpless victim of "fate" or "chance," and while his highest ideal is to gain the favor of a god almost as gross as his own body. H. P. Blavatsky makes an inspiring statement in her *Five Messages*:

" 'Be Theosophists, work for Theosophy!' Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility."

PSYCHOLOGICAL COMPLEXES

DEEP in the psychological department of man's inner being lies the source and mainspring of all his thoughts, feelings and motivations. So hidden and obscure is this interior reservoir of force that few human beings are even aware of its existence. Yet, it is the fount and origin of everything that man thinks, feels, does or intends.

Modern researchers seem to be gradually awakening to the perception that the human being is basically a *psychological* being. Hardly a day passes without reports of the strange and inconsistent manner in which some individuals have been instigated to action through the subtle promptings of their inner selves. Where is the person, for example, who has not been witness, either directly or through the press, to some terrible crime, or possibly a deed of valor—the performer afterwards admitting that he did not really know why he acted as he did? Who has failed to observe the rapidly growing accounts of crimes which were instigated, according to the offenders, by some powerful inner urge? Where is even the normal man or woman who can deny dismay at discovering, in his own heart, a dark selfish motive beneath an otherwise noble act? It would be almost impossible to enumerate the thousand and one manners in which human beings are led into error through the subtle psychological complexes of their inner being.

Ambition, as a secret hidden desire for tangible reward, is the motivational well-spring of conduct for some people. With others, it is a yearning for personal recognition and praise. Individuals have been known to go through the whole of their adult lives, convinced to the last that they were the object of some gigantic plot—totally unaware of the fact that the sole cause of their affliction lay in some hidden predisposition of the lower mind.

Yet of all psychological taints, fear of consequence, according to esoteric philosophy, is perhaps the most lethal. In *The Voice of the Silence,* pre-eminently a treatise on the laws and principles of spiritual evolution, will be found the answer (says H. P. Blavatsky) to all of man's mental and emotional ills. The following fragment touches upon a phase of the conflict seldom dwelt upon by present-day practitioners: "To perish doomed is he, who out of fear of Mara refrains from helping man, lest he should act for Self."

Once a human being enters the path of moral and manasic development, and becomes a student of the occult, the shadings of psychological expression become more subtle and pronounced. On this path of inner conquest, there is no more treacherous pitfall, perhaps, than the one depicted above: the refusal of one soul to help another out of recognition of the fact that the motive, in so doing, might not be entirely pure, might be that of creating good Karma for one's self—hence selfish. Such is the mystery of man's inner complexity that the motive for performing even charitable action might actually be a selfish one at its root.

Motive is perhaps one of the most subtle and deceptive powers in the human assembage of complicated instruments. Like ambition, selfishness, and desire, it is capable of undergoing "subtle transformations" (in the words of *Light on the Path*), and reappearing with changed aspect in the heart of the disciple. Is it not a well-known fact that even love, pushed to extreme and lacking the quality of universality, sometimes becomes transformed into exclusiveness, injustice, and even hate? Who, then, can doubt that an untested altruism might be colored with evil at its root, detecting which, the individual becomes confused and refrains from necessary acts of charity, lest he be guilty in his own eyes of acting selfishly—thus soiling his own soul? Shall one refrain from performing good works simply because he himself is imperfect, because all the elements of "perfect action" are not immediately present for his use? To perish doomed is he who thus refrains!

Seeking an easy way out of the dilemma, people who seemed to have been more blessed with cunning than with philosophy coined the perennially popular phrase that "the end justifies the means." While the formula, like all expressions of *Samvritti,* or half-truth, might possess a measure of logic and reality, it has been rightfully questioned. How can an unfailing guide to action be marked off and fixed in a canon of "ends"? Men of the present age are overly-much inclined, it might be, to look for formulations, to seek for "rules" by feet and inches, whereby perfect action may be automatically performed. But in the land of the occult, no such adventitious aids have been provided. No rule can be framed that will relieve the spiritually self-conscious chooser of the necessity for daily and hourly exercise of the power of discrimination. *Principles alone can guide;* and each situation calls for fresh application.

Blind reliance upon the formula that "the end justifies the means"

can only lead to error, for the obvious reason that there are many kinds and qualities of both ends and means—some great, some small; some worthy, others wholly unworthy. It is conceivable that an end in view might be of such magnitude and importance that complete justification could be shown for the only means by which it can be achieved. On the other hand, a lesser end, requiring action that is karmically injurious both to one's self and to others, could hardly be worth any price that is demanded. But to swing to the extreme of saying, as some have been known to do, that *no* end, however high, can justify the use of "faulty action," and that one should not lift a finger in support of a noble cause or to serve a genuine need, unless he can feel convinced in advance that his motive is completely pure, appears to be a dangerous doctrine, and lies at the root of more "sins of omission," perhaps, than any other single cause.

"All human acts are involved in faults, as the fire is wrapped in smoke." How, then, is it possible to perform "perfect action" while man is yet a *human* being? Why should we remain idle when there is so much necessary work to be done? The wisest course, in any case, would seem to come from a blending of the ideal with the karmic, the principles of the *first* fundamental proposition with those of the *third*—thus weighing the *end in view* against the *means* by which it is to be achieved.

Purification of motive, acquisition of knowledge, and the elimination of selfishness, are the work of ages. It is only as one *acts,* doing the best that he can with the instruments which Karma has placed at his disposal, that the process of refining can proceed. Devotees would do well to remember that the first and all-inclusive law of life is *brotherhood*—not the salvation of one's self. *The Voice of the Silence* is addressed specifically to "lanoos," or disciples, and one of the meanings of the verse quoted above seems to be that, when the opportunity of doing good work is presented by Karma, one should forget self, forget one's own purity or impurity, or even the results that may accrue—and *act.* ACTION IS BETTER THAN INACTION!

LEAFLETS FROM ESOTERIC HISTORY

I

WHILE the Western historian puts together the mutilated, incomplete records of various nations and people, and makes them into a clever mosaic according to the best and most probable plan and rejects entirely traditional fables, the Occultist pays not the slightest attention to the vain self-glorification of alleged conquerors or their lithic inscriptions. Nor does he follow the stray bits of so-called historical information, often concocted by interested parties and found scattered hither and thither in the fragments of classical writers, whose original texts themselves have not seldom been tampered with. The Occultist follows the ethnological affinities and their divergences in the various nationalities, races and sub-races in a more easy way, and he is guided in this as surely as the student who examines a geographical map. As the latter can easily trace by their differently coloured outlines the boundaries of the many countries and their possessions, their geographical superfices and their separations by seas, rivers, and mountains, so the Occultist can, by following the (to him) well distinguishable and defined auric shades and gradations of color in the inner-man, unerringly pronounce to which of the several distinct human families, as also to what special group, and even small sub-group of the latter, belongs any particular people, tribe, or man. This will appear hazy and incomprehensible to the many who know nothing of ethnic varieties of nerve-aura and disbelieve in any "inner-man" theory, scientific but to the few.

The whole question hangs upon the reality or unreality of the existence of this inner-man whom clairvoyance has discovered, and whose odyle or nerve-emanations Von Reichenbach proves. If one admits such a presence and realizes intuitionally that being closer related to the one invisible Reality, the *inner* type must be still more pronounced than the outer physical type, then it will be a matter of little, if any difficulty to conceive our meaning. For indeed if even the respective physical idiosyncrasies and special characteristics of any given person makes his nationality usually distinguishable by the physical eye of the ordinary observer, let alone the experienced ethnologist (the Englishman being commonly recognizable at a glance from the Frenchman, the German and the Italian, not to speak of the typical differences between human

NOTE.—From the writings of H. P. Blavatsky.

root-families in their anthropological division) there seems little difficulty in conceiving that the same, though far more pronounced difference of type and characteristics should exist between the *inner* races that inhabit these "fleshy tabernacles." (Properly speaking, the human root-families ought to be called "Geological Races," so as to be easily distinguished from their subsequent evolutions—the *root races.* Occultism knows but of three entirely distinct primeval races whose evolution, formation and development went *pari passu* and on parallel lines with the evolution, formation and development of the three geological strata; namely, the Black, the Red-Yellow, and the Brown-White Races.)

Besides these discernible psychological and *astral* differences there are the documentary records in their unbroken series of chronological tables, and the history of the gradually branching off of races and sub-races from the three *geological* primeval Races, the work of the Initiates of all the archaic and ancient temples up to date, collected in our *Book of Numbers,* and other volumes. Hence on this double testimony (which the Westerns are quite welcome to reject if so pleased) it is affirmed that, owing to the great amalgamation of various sub-races, such as the Iapygian, Etruscan, Pelasgic—and later the strong admixture of the Hellenic and Kelto-Gaulic element in the veins of the primitive Itali of Latium—there remained in the tribes gathered by Romulus on the banks of the Tiber about as much Latinism as there is now in the Romanic people of Wallachia.

Stating but that which to the "Adepts" is *fact,* it must be understood at once that all (but the fanciful chronological date for the foundation of Rome—April, 753 "B.C.") that is given in old traditions in relation to the *Pæmerium,* and the triple alliance of the Ramnians, Luceres and Tities, of the so-called Romuleian legend, is indeed far nearer truth than what external history accepts as *fact* during the Punic and Macedonian wars up to, through, and down the Roman Empire to its fall. The founders of Rome were decidedly a *mongrel* people, made up of various scraps and remnants of the many primitive tribes—only a few really Latin families, the descendants of the distinct sub-race that came along with the Umbro-Sabellians from the East, remaining. And, while the latter preserved their distinct colour down to the Middle Ages through the Sabine element, left unmixed in its mountainous regions, the blood of the true Roman *was Hellenic blood* from its beginning.

The famous Latin league is no fable, but history. The succession of kings descended from the Trojan Æneas is a fact; and the idea that Romulus is to be regarded as simply the symbolical representative of a people, as Æolus, Dorius, and Ion were once, instead of a living man, is as unwarranted as it is arbitrary. It could only have been entertained by a class of historiographers bent upon condoning their sin in supporting the dogma that Shem, Ham and Japhet were the historical once-living ancestors of mankind, by making a burnt-offering of every really historical but *non*-Jewish tradition, legend, or record which might presume to a place on the same level with these three privileged archaic mariners, instead of humbly grovelling at their feet as "absurd myths."

Whether these "objectionable statements" can or cannot be accepted in those particular localities where criticism seems based upon mere conjecture (though honoured with the name of scientific hypothesis), is something which concerns the present writers as little as any casual traveller's unfavorable comments upon the time-scarred visage of the Sphinx can affect the designer of that sublime symbol. By statements such as "the Greeks and Romans were small sub-races of our own Caucasian stock," and they were "the remnants of the Atlanteans," the *eponymous* ancestors (as they are called by Europeans) of the Æolians, Dorians and Ionians, are meant. By the connection together of the old Greeks and Romans without distinction was meant that the primitive Latins were swallowed by Magna Græcia. And by "the modern" belonging "to the fifth race"—both these small branchlets from whose veins had been strained out the last drop of the Atlantean blood—it was implied that the *Mongoloid* fourth-race blood had already been eliminated.

Occultists make a distinction between the races intermediate between any two Root-Races; the Westerns do not. The "old Romans" were Hellenes in a new ethnological disguise; and the still older Greeks the real blood ancestors of the future Romans. In direct relation to this, attention is drawn to the following fact—one of the many in close historical bearing upon the "mythical" age to which Atlantis belongs. It is a fable and may be charged to the account of historical difficulties. It is well calculated, however, to throw all the old ethnological and genealogical divisions into confusion.

Asking the reader to bear in mind that Atlantis, like modern Europe, comprised many nations and many dialects (issues from the three primeval root-languages of the first, second, and third Races), we may re-

turn to Poseidonis, its last surviving remnant of 12,000 years ago. As the chief element in the languages of the fifth race is the Aryan-Sanskrit of the "brown-white" *geological* stock or race, so the predominating element in Atlantis was the language which has now survived but in the dialects of some American Red-Indian tribes, and in the Chinese speech of the inland Chinamen, the mountainous tribes of Kivangze—a language which was an admixture of the agglutinate and the monosyllabic, as it would be called by modern philologists. It was, in short, the language of the "red-yellow" second or middle geological stock (we maintain the term "geological"). A strong percentage of the *Mongoloid* or fourth Root-Race was, of course, to be found in the Aryans of the fifth. But this did not prevent in the least the presence at the same time of unalloyed, pure Aryan races in it. A number of small islands scattered around Poseidonis had been vacated, in consequence of earthquakes, long before the final catastrophe, which has alone remained in the memory of men—thanks to some written records. Tradition says that one of the small tribes (the Æolians) who had become islanders after emigrating from far northern countries, had to leave their home again for fear of a deluge.

If we say this Aryan race from Central Asia, cradle of the fifth-race Humanity, belonged to the "Akkadian" tribes, there will be a new historico-ethnological difficulty created. Yet it is maintained that these "Akkads" were no more a "Turanian" race than any of the modern British people are the mythical ten tribes of Israel, so conspicuously present in the Bible, and absent from history. With such remarkable *pacta conventa* between modern exact (?) and ancient occult sciences, we may proceed with the *fable.* Belonging virtually, through their original connection with the Aryan, to the fifth Race, the Æolians yet were Atlanteans, not only in virtue of their long residence in the now submerged continent, covering some thousands of years, but by the free intermingling of blood, by intermarriage.

Perhaps in this connection Mr. Huxley's disposition to account for his Melanochroi (the Greeks being included under this classification or type) as themselves "the result of crossing between the Xanthochroi and the Australoids"—among whom he places the Southern India *lower* classes and the Egyptians to some extent—is not far off from fact. Anyhow the Æolians of Atlantis were Aryans on the whole, as much as the Basques are now southern Europeans, although originally belonging to

the South Indian Dravidian stock (their progenitors having never been the aborigines of Europe prior to the first Aryan emigration, as supposed). Frightened by the frequent earthquakes and the visible approach of the cataclysm, this tribe is said to have filled a flotilla of *arks,* to have sailed from beyond the Pillars of Hercules, and sailing along the coasts, after several years of travel to have landed on the shores of the Ægean Sea in the land of Pyrrha (now Thessaly), to which they gave the name of Æolia. Thence they proceeded on business with the gods to Mount Olympus.

It may be stated here, at the risk of creating a "geographical difficulty" that in that mythical age Greece, Crete, Sicily, Sardinia, and many other islands of the Mediterranean, were simply the far-away possessions, or colonies, of Atlantis. Hence, the "fable" proceeds to state that all along the coasts of Spain, France, and Italy the Æolians often halted, and the memory of their "magical feats" still survives among the descendants of the old Massilians, of the tribes of the later Carthago Nova, and the seaports of Etruria and Syracuse. And here again it would not be a bad idea, perchance even at this late hour, for the archæologists to trace, with the permission of the anthropological societies, the origin of the various autochthones through their folk-lore and fables, as they may prove both more suggestive and reliable than their "undecipherable" monuments.

History catches a misty glimpse of these particular autochthones thousands of years only after they had been settled in old Greece—namely, at the moment when the Epireans cross the Pindus bent on expelling the black magicians from their home to Boeotia. But history never listened to the popular legends which speak of the "accursed sorcerers" who departed, leaving as an inheritance behind them more than one secret of their infernal arts, the fame of which crossing the ages has now passed into history—or classical Greek and Roman *fable,* if so preferred. To this day a popular tradition narrates how the ancient forefathers of the Thessalonians, so renowned for their magicians, had come from behind the Pillars, asking for help and refuge from the great Zeus, and imploring the father of the gods to save them from the deluge. But the "Father" expelled them from the Olympus, allowing their tribe to settle only at the foot of the mountain, in the valleys, and by the shores of the Ægean Sea. Such is the oldest fable of the ancient Thessalonians.

ON THE LOOKOUT

Theosophic Psychotherapy

Dr. Viktor E. Frankl, professor of neurology and psychiatry on the medical faculty of the University of Vienna, is hardly a mere theoretician. Dr. Frankl spent three years as a Nazi prisoner in four different concentration camps, and his entire family with the exception of one sister perished in those camps.

It was during those almost impossible years that Frankl evolved the groundwork for what is now called the "Third Viennese School of Psychotherapy." And Dr. Frankl's new insights in the fields of psychiatry and psychoanalysis represent that sort of inspiration which can be called specifically theosophical. Frankl found that there was an answer—a deeply philosophical one—for the puzzle as to why some men in the concentration and death camps strengthened and deepened their human understanding: those who did either consciously or unconsciously deepened their search for meaning in human existence; they did not quail before suffering, since suffering *also* had to be understood.

The Primary Concern

In Part Two of his recent Beacon Press volume, *From Death-Camp to Existentialism,* Dr. Frankl summarizes the philosophical conclusions which were pressed upon him by his participation in camp experience.

Dr. Frankl regards both the Freudian and Adlerian theories of the basic mode of motivation as inadequate. He writes:

> Freudian psychoanalysis has introduced into psychological research what it calls the pleasure principle or, as we might also term it, the will-to-pleasure. Adlerian psychology, on the other hand, has made us conversant with the role of the will-to-power as a main factor in the formation of neuroses. In my opinion, man is neither dominated by the will-to-pleasure nor by the will-to-power, but by what I should like to call man's will-to-meaning; that is to say, his deep-seated striving and struggling for a higher and ultimate meaning to his existence. Man is groping and longing for a meaning to be fulfilled by him and by him alone; in other words, for what we could call a mission. . . .
>
> This search for a meaning to one's existence is man's most primary concern. This is not at all something like a so-called "secondary rationalization," or a "reaction formation" or a mere "sublimation," as such values are often defined—or better to say, unmasked—by psychologists who interpret their aim as unmasking.

Psychic and Noetic

Most remarkable from a theosophic point of view is Dr. Frankl's choice of terms in defining the area of ultimate meaning. Like H. P. Blavatsky, Frankl employs the word "noetic" to represent the higher aspect of man's consciousness—that aspect which is concerned with spiritual and ethical, rather than physical and emotional, realities. Frustration of the soul, inability to find a transcendent purpose, leads to a particular kind of neurosis which Frankl calls "noogenic." He explains:

> Noogenic neuroses have their roots not in psychological complexes and traumata, but in spiritual problems and moral conflicts. I would never maintain that *every* neurosis is noogenic, of course. However, when a neurosis really is noogenic (that is to say, rooted in existential frustration or something like it), what is required is a psychotherapy focussing on man's search for a meaning to his existence; in other words, *logotherapy* (*"logos"* being the meaning—and, beyond that, something pertaining to the noetic, and not the psychic, dimension of man), in contrast to psychotherapy in the narrower sense of the word.

Creating a New Dimension

Dr. Frankl continues in a manner reminiscent of one of Madame Blavatsky's most important articles—"Psychic and Noetic Action":

> What do I mean by the "noetic"? The noetic forms a specific class among the psychic processes, i.e., that class which is not accessible to animals, but only to man. Man is the only being which is able to transcend himself, to emerge above the level of his own psychic and physical conditions. Thus, man is also enabled to objectify and even to oppose himself. By this very fact man enters, nay, he even creates a new dimension, the dimension of noetic processes—call them spiritual groping or moral decisions—in contrast to psychic processes in general.
>
> And this is precisely that dimension into which psychotherapy must follow man. A science of man should not simply project human phenomena out of the appropriate dimension—the noetic one—into the realm of mere psychic data. This would be an injustice to man and, above all, it would be to ignore man's will-to-meaning. Instead of ignoring it, psychotherapy in particular should try to *stimulate* the will-to-meaning, or, if it is concealed, to evoke it. For again and again we have seen that an appeal to continue life, to survive the most unfavorable conditions, the most dire distress, can be made only when such survival appears to have a meaning.
>
> In my opinion and according to my personal convictions and experiences (be they clinical or metaclinical ones), the first and foremost aim of mental hygiene should be to stimulate man's will-to-meaning.

THE HIBBERT "FORUM"

England's esteemed *Hibbert Journal,* although largely devoted to serious and sympathetic examination of religious thought, embodies one of the characteristics of H. P. Blavatsky's *Lucifer*: the presentation of anti-religious evaluations are fairly regular occurrences. It is this willingness for "each to have his say" which confirms the ingrained integrity of the editors.

An article from the October, 1957, issue has recently come to our attention. Here, Ernest Gellner, of the London School of Economics, writes trenchantly:

> The traditional picture of man is this: he is envisaged on a kind of cosmic market, hawking his soul (i.e., seeking a faith) as a poor peasant might his solitary cow. The sale is immensely important, for it is the only cow he has, and the prices offered are very, very high. . . . A general purveyor of absurdity is religion—by its operational definition!
>
> Looking at the contemporary religious revival, one has the impression that it is a decline of faith in reason, indifference or disrespect for truth, rather than a revival of faith! People who are part of it seem nebulously in favour of religion (rather than believers in specific doctrines) and hardly pay it the compliment of realizing that it claims to be *truth* and has to be assessed as such.

MEDICINE AND EDUCATION

The opening address to the recent World Conference on Medical Education, delivered by Dr. Raymond B. Allen, of Los Angeles (printed in the *Journal* of the American Medical Association for Aug. 29), serves as a reminder that the purview of the physician is—at least ideally—*not* limited to the physical aspect of man's welfare. In his concluding remarks, Dr. Allen said:

> All of us have seen patients who are sick yet have no evidence of organic disease. We have seen sickness of the spirit of man, sickness of the soul. We have seen patients who are sick because they have given up the battle because they were incapable of dealing with the problems confronting them. But it is rare, indeed, that we have seen a sickness of spirit in a man who has prepared himself well for the kind of world in which he is living. . . .
>
> Education and health are inseparably bound together, for unless the mind is trained to think, to create, to work, to try and fail and try again to achieve, nothing results but a boring routine with no self-realization

and no real happiness. Happiness is found only in self-realization and it is through the mind, nourished by the healthy food of great ideas, great works, and great achievements of mind, hand, and spirit, that the individual comes to understand and realize himself—who he is and what he can do.

Oriental Light on Spiritualism

Kenneth Walker, a noted surgeon and member of the London Society for Psychical Research, recapitulates Theosophical doctrine in respect to séance phenomena in a Parapsychology Foundation *Newsletter,* July-August, 1959. He writes:

> I am in entire agreement with Professor H. H. Price of New College, Oxford, that the world of the dead, as reported upon by the mediums, is a kind of dream world, constructed out of old memories and odd mental images. And what increases this similitude to dreams is the fact that the dead resemble ourselves when dreaming in that they do not seem to realize their state, but imagine themselves to be both awake and alive. They report on the excellence of the cigars and the drinks on the "other side," and their personalities continue as before to be disturbed by the trivial accidents and problems of everyday life. It seems to be of immense importance to the dead to report such trifles as that a cigarette case was left by error in the gardener's shed, that it ought to have been given to somebody else, and that they would be much obliged if their error could be promptly rectified!

A Background for Understanding

Dr. Walker continues:

> Let us accept therefore the fact that the spiritualist's evidence of survival is evidence only of the survival of one of the lower components of that highly composite creature man—his personality. . . . The Oriental has much less difficulty than the Westerner in postulating the persistence, after death, of certain "thought-forms" because, to him, mind and matter are not separate entities but are different aspects of one and the same entity. There is no reason therefore why a sensitive person should not make contact with the comparatively dense material of a disintegrating personality.

But the greatness of Eastern philosophy is that it suggests a *real* realm beyond that of personality. Dr. Walker explains:

> The aim of the Buddhist and of the Hindu is to get beyond this coarser and separatist entity in man, known here as his "ego" and to reach the finer and all comprehensive Self which may be experienced but cannot be described. *Nirvana* is not what most Westerners imagine it to be, a state of "nothingness." It is a positive state associated with

the dying out of the three fires of Greed, Anger and Illusion, and marked by the attainment of a higher level of consciousness.

Theosophical Evaluation of Politics

Lookout seldom publishes material dealing with the international scene, but Lewis Mumford's "The Morals of Extermination" (October *Atlantic*) seems so exemplary a treatment from the theosophical point of view that a few paragraphs should be reproduced. Mr. Mumford is unequivocal in his denunciation of our implicit reliance upon exterminative measures through use of atomic weapons as a last resort in self-defense. It is this concept, Mumford holds, which anesthetizes any moral or humane means of seeking realistic treaties:

> A moral about-face does not demand, as those whose minds are congealed by the Cold War suppose, either a surrender to Russian Communism or a series of futile appeasements; neither does it mean any increase in the dangers under which we now live; just the contrary. Those who see no other alternatives are still living in the pre-nuclear world; they do not understand that our greatest enemy is not Russia but our treacherous weapons, and that our commitment to these weapons is what has prevented us from conceiving and proposing the necessary means for extending the area of effective freedom and, above all, for safeguarding mankind from meaningless mutilation and massacre.

Good Sense—and Compassion

> No dangers we might face once we abandoned the very possibility of using mass extermination would be as great as those under which we now live; yet this is not to say that a bold change of policy would be immediately successful, or that before it had time to register its full effects in other countries it might not tempt Russia to risk measures to extend over other areas its own monolithic system of minority single-party government. . . .
>
> Even in a purely military sense, this changed orientation might produce the greatest difficulties for those Communist governments who misunderstood its intention and sought to turn it to their private national advantage. Russia would no more be able to escape the impact of our humane plans and moralized proposals than it was able to avoid the impact and challenge of our nuclear weapons. If we realized the forces of mercy, human-heartedness, and morality with the vigor with which we have marshaled the dehumanized forces of destruction, what government could stand against us and face its own people, however strong its cynical suspicions and misgivings? . . .

The problems our nation has tried to solve by mechanical weapons alone, operated by a detached and de-moralized mechanical intelligence, have proved insoluble by those means. A great leader would know that the time has come to reinstate the missing human factor and bring forth generously imaginative proposals addressed to mankind's survival and working toward its further development.

More Significant Reprints

Although the whole world knows Albert Schweitzer as one of the most extraordinary practical "saints" of the modern era, few are aware of his absorption of the perspectives of Eastern thought. *Indian Thought and Its Development* was first published in London in 1936, and Schweitzer's aim in this book was to assist the European and American publics to an understanding of Indian ways of thought—since India was even then moving toward a pivotal position in regard to international affairs. The present edition, published by the Beacon Press, will give wide circulation to Schweitzer's discussion, and further prove that Schweitzer's Christianity is in no sense partisan or exclusive. The author's preface is characterized by his usual admirable brevity and simplicity of statement. "To gain an insight into Indian thought, and to analyze it and discuss our differences, must necessarily make European thought clearer and richer," says Schweitzer, and then proceeds to an account of his own rethinking of Indian philosophy in a manner that shows the natural theosophic orientation of his mental processes—toward a grand scheme of spiritual growth.

Pantheism and Reverence for Life

Indian thought has greatly attracted me since in my youth I first became acquainted with it through reading the works of Arthur Schopenhauer. From the very beginning I was convinced that all thought is really concerned with the great problem of how man can attain to spiritual union with infinite Being. My attention was drawn to Indian thought because it is busied with this problem and because by its nature it is mysticism. What I liked about it also was that Indian ethics are concerned with the behavior of man to all living beings and not merely with his attitude to his fellow-man and to human society.

But the closer my acquaintance with the documents of Indian thought the more I was assailed by doubts as to whether the view made familiar to us Europeans by the works of Arthur Schopenhauer, Paul Deussen and others—the view namely that Indian thought is completely governed by the idea of world and life negation—is right . . .

Ahimsa More Than Negation

Dr. Schweitzer feels that the impersonality of the Eastern approach to philosophy has often concealed from Western scholars the extent to which "compassion absolute" exists in the background as a basic inspirational theme. And in all of his specific treatments of Indian concepts, Schweitzer discovers values to counterbalance the emphasis most frequently criticized by Westerners. Schweitzer's final summation is a noteworthy theosophical statement.

Toward the Future

> When Western and Indian philosophy engage in disputation, they must not contend in the spirit that aims at the one proving itself in opposition to the other. Both are the guardians of valuable treasures of thought. But both must be moving along the path towards a way of thinking which shall pass beyond all the differences of the historical past and eventually be shared in common by all mankind. The real significance of a disputation between Western and Indian thought lies in the fact that each becomes aware of what constitutes the inadequacy of both, and is thereby stimulated to turn in the direction of what is more complete.
>
> For there must indeed arise a philosophy profounder and more living than our own and endowed with greater spiritual and ethical force. In this terrible period through which mankind is passing, from the East and from the West we must all keep a look-out for the coming of this more perfect and more powerful form of thought which will conquer the hearts of individuals and compel whole peoples to acknowledge its sway. It is for this that we must strive.

Theosophical students may regret the nature of Schweitzer's treatment of reincarnation theory, for he is chiefly concerned with pointing out its corruptions in Brahmanism, yet at the close of Chapter IX he shows how Samkara improved upon the Brahmanic interpretation and gave reincarnation a truly ethical role.

"Six Theosophic Points"

Jacob Boehme's essays under this title are now making an attractive appearance in campus bookstores (University of Michigan, 1958). In a provocative introduction, Nicolas Berdyaev helps to explain why Boehme, that most unusual seventeenth-century mystic, still commands attention. Here, also, we encounter a definition of a theosophy similar to those provided—in the context of mysticism—by H. P. Blavatsky. Berdyaev writes:

In contrast to most mystics, Boehme speaks of what pertains to God, the world, and man, and not of what happens to himself; he does not write a word about his own soul, nor about his spiritual way. This trait is precisely what sets theosophic mysticism apart from mysticism generally. The mystic of Boehme is of the gnostic type. But he arrives at the knowledge of God and of the world through man, his knowledge emanates from the subject and not from the object, in spite of the preponderant role he accords to the philosophy of nature and to cosmology. The visible world is the image of the invisible world. "The visible world is a manifestation of the interior spiritual world of eternal Light and Darkness, of that spiritual activity; it is a reflection of eternity which allows eternity to make itself visible." Heaven springs open within man.

The "Atmosphere" of Reincarnation

Boehme's own preface to *Six Theosophic Points,* written in the 1620's, illustrates the extraordinary synthesis achieved by this "untutored" philosopher; for example, in his reinterpretation of Christianity he brought to rebirth the philosophy of rebirth:

Those who are often and much hindered by the contrarious life, and thus are involved in the mixed life, and travail in desire for the birth of the holy life: for them are these writings written. And we bid them not regard it as impossible to discern and to know such mystery; and we give them this to consider of in a similitude. Let them imagine a life which is the outcome and growth of all lives, and is mixed. But let them also imagine another life to grow in it from all the lives, which, though it had grown from all the lives, was free from all the other lives, and yet possessed all the essential properties of those lives. This other new life (let them imagine) is illuminated with the light, and only in itself; so that it could behold all the other lives, and they (the other lives) could not see nor apprehend the new life. Thus is every one, who, out of the mixed life, evil and good, is born again.

An Indian professor, P. Nagaraja Rao, has contributed an essay on "Jacob Boehme and the Upanishads" in the October *Aryan Path* which further suggests why a study of Boehme is a study of some of the most important phases of philosophical history: Boehme is a true link between East and West.

"The Perennial Mysticism"

Professor Rao writes as follows:

Jacob Boehme, the unlearned shoe-maker mystic of Görlitz, represents no isolated instance of the life of a stray mystic giving the queer

outpourings of his soul. His life and writings, though obscure and clothed in unfamiliar symbols, are still full of the overflowing light of his spiritual experience. They embody the fundamental principles of the perennial tradition of the philosophy of mysticism East and West. He belongs to the celebrated immortal tradition of the mystics who constitute the vital heritage of all spiritual religion. His intellectual integrity, moral earnestness, complete humility and spiritual insight have made him count among his disciples a great line of mystics and philosophers: Blake, William Law, Hegel, Schelling, Louis Claude de Saint-Martin, etc.

"HYPNOSIS TO MEDIUMSHIP" NOTE

The following communication from the editor of *Theosophical Notes* extends the historical perspective on the question briefly treated in the October Lookout under the above caption:

> Noting your remark on page 569 of the October number [of THEOSOPHY] re hypnotism and mediumship, thought you would be interested in some history on this point.
>
> After Mesmer was denounced by the French Academy committee and lost standing, his work was investigated by James Braid, who accidentally discovered hypnotism in the course of his work, confused it with mesmerism, and finally drove mesmerism out of the scientific picture, which is the status today.
>
> Some of his colleagues found that some hypnotic subjects developed mediumism. Apparently Braid, a materialist, never took the phenomena seriously as from "spirits," probably considering it all due to subconscious action of the mind; but the idea was taken up in spiritualistic circles and for a number of years many of the mediums were artificial —i.e., had been made so by hypnosis. I believe that the current "courses in mediumism" being peddled are largely courses in self-hypnosis. . . .
>
> Braid, a surgeon, began the study of mesmerism in 1841. Hence the writer you quote was a little late in his conclusion. But he does seem to give an excellent account of the side-effects of hypnotism, which are completely ignored by the pro-hypnotists.

Whether the author of *A Stir of Echoes* considered his correlation between the dangers of hypnotism and mediumship an important emphasis or not, we have no way of knowing; but, from the theosophical viewpoint, there is certainly value in repeated intimations of the connection.

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

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"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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